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The New Testament in Chinese.

PAPER III.

THE translator of the Bible will do well to keep steadily before him the temporary nature of his work. Inasmuch as he is a foreigner in habits of thought and in language to those amongst whom he moves, it must be evident that one day his work will be laid aside in favor of a translation made from an acquired into a mother tongue. The most accurate, and hence the most useful version that this or succeeding generations may produce, must inevitably be relegated to an honourable place amongst the curiosities of literature when the church in China shall have so lengthened her cords and strengthened her stakes as to make it a necessity and a possibility to have the work done by qualified Chinamen. It is all but superfluous to add that no one can rejoice in that prospect with a greater joy than the man who is sufficiently interested in the work to devote his time to the production of something to serve his own day and generation. And far from damping the zeal of either the translator, or his younger, and in some respects less honourably circumstanced but, it is respectfully submitted, no less useful brother, the critic, this knowledge should stimulate us to more careful, conscientious work. Since now nothing can be final, the most that can be done is to provide for the infant church until it shall be old enough and strong enough to provide for itself. And in doing so another and equally valuable end will be subserved. Stores of material will be laid up, for which our native successors will not fail to be thankful.

Bible translation works on principles of evolution. The A. V. was by no means the first in English. Its many predecessors yielded rich harvests to King James' translators, and consequently it

far transcends them all in value. In China history will repeat itself. The last will, doubtless, speedily establish itself as the first, though it, no more than the rest, can be final. In two ways these temporary versions will be useful in the future, positively and negatively; for warning is only less helpful than guidance, and he is doing the traveller real service who, whilst he cannot direct him aright, can yet show him to avoid a wrong path.

In the desire, then, of contributing to that far off event, the evolution of a confidence-inspiring Chinese translation of the New Testament, these papers are written. Their purpose is two fold, destructive and constructive, though no pledge can be given that the former shall not preponderate. Some theological and ecclesiastical terms will be discussed, and an endeavour made to ascertain their true purport and application, and to suggest renderings where those in use appear, from any cause, to be unsatisfactory.

Ἐκκλησία.

The first word to which our attention shall be given is rendered throughout the A. V. by *church*, save in Acts xix., where "assembly" is used. "Robbers of Churches" in v. 37, covers a different term, correctly rendered *sacrilege* in Rom. ii. 22. Etymologically the English word is no equivalent for the Greek, since the former applies primarily to the building, and then to those who meet in it; the latter to the assembly only. Since the N. T. never refers to *Christian* buildings and since the word *church* is applied exclusively to such, the anachronism of the rendering is readily apparent. Neither the committee of 1611 nor that of 1881 have permitted the fact that the word is not accurately translated to pass unnoticed. Their treatment of the verse referred to prepares us for the statement of the former, that they "avoided the scrupulosity of the Puritanes who leave the old ecclesiastical word—as when they put *congregation* for *church*." (Vide Preface).

The English word has varied applications now, but with none of them do we propose to quarrel. Our concern is with the N. T. use of the Greek term it represents, and with that alone. No writer is more competent to aid us in our endeavour to understand it than Archbishop French, and from him we learn that "*ἡ ἐκκλησία* was the lawful assembly in a free Greek city of all those possessed of the rights of citizenship, for the transaction of public affairs. That they were *summoned* is expressed in the latter part of the word; that they were summoned *out of* the whole population, a select portion of it, including neither the populace, nor strangers, nor yet those who had forfeited their civic rights, this is expressed in the first."

(Synonyms. §1.) So much for its profane usage; its appropriateness when applied to the whole body of believers in Jesus Christ is evident. For are they not *called out* from this present evil world, heathen or quasi-Christian, to be a peculiar people unto God? (2 Cor. vi. 17., Matt. xvi. 18., 1 Cor. x. 32.) and so, too, when it is applied to a company of those believers meeting in one place for purposes of worship and mutual encouragement and edification. (Matt. xviii. 17, Rom. xvi. 4. 5.)

With this brief preface, sufficient, however, to give us a clear notion of the meaning of the word with which we are dealing, we turn to the Chinese to consider its rendering there.

With the exception of the passages in Acts vii. and xix. 教會 is used throughout. The term, or its first member, which is distinctive, the second meaning simply a society, is the name common to the three religious systems most in vogue in China and as well to the Mahommedan and Roman Catholic religions. It means *to teach*, "*to show how*" and then a *teaching*, a *religion*. Hence we have 道教, the Teaching of the Tao—the Taoist Religion, and, as is to be deplored 耶穌教, The Teaching of Jesus, the Jesus Religion. The term, for several reasons, is unfortunate and objectionable, its use is to be deprecated and will, it is hoped, be reconsidered and condemned by the whole missionary body. That there is sufficient reason for such a far reaching change will be evident from the following considerations.

The first, in point of order, and to our mind sufficiently forcible apart from every other consideration, is that 教, far from being synonymous with ἐκκλησία, has simply nothing in common with it, nor touches it at any single point. Then it may fairly be asked, how came the term into use? How came vocables so entirely different to be used one for the other when the missionary fathers determined the church's vocabulary? We turn unhesitatingly to the Romish Church, to her publications, creeds, catechisms and tracts to find the source we seek, and not without success. The policy of Rome to adapt herself to the heathenism surrounding her, as witnessed by her history in every land and from her earliest days, might well have warned Protestant translators to beware of falling into her compromises. Amongst the 'religions of the world' the true Church of Christ neither has nor claims a place, and every attempt to put it upon a level with those religions, or make it run parallel with them, even in a higher "plane," is to degrade the high ideal and to lower the lofty standard of the New Testament. It well becomes us to sustain the dignity which has been put upon us by Him who distinctly declared that His kingdom is not of this world, and we are not honouring Him or doing justice to ourselves when we

enter a heathen country and, placing ourselves beside its current religions and by assuming their generic, make ourselves one of them, claiming merely to be a different species of the same race. Confucianism, Taoism, Buddhism and to an extent Mahommedanism, can live together and be friendly, pursuing a policy of mutual non-interference, because they have so much in common, and because each has attained its end in satisfying the conscience. The Prince of this World has equal pleasure in them all, well knowing that he has nothing to fear from their harmony, and nothing to hope from their quarrels. With Christianity it is otherwise, for well the Devil knows that Christianity can make no peace with such as these, and well he knows, too, what he must fear from its growth amongst them. The church is nothing if not aggressive; growth is the evidence of its life, and the material which it must assimilate is just the men and women over which these so-called religions have thrown their cloak. In nature, principles, life and aim Christianity is opposed to them; they have nought in common but the name. Alas! that it should be so, where a name means so much as it does in China.

Moreover, the Church of Christ is in no sense a *teaching religion*. In its relation to the heathen world it is the means God uses to bring the Word of Life to bear upon the hearts and consciences of men. Until a man submits to God, until the Spirit of God takes possession of him, making a new creature, the Church can teach him nothing. Where the attempt is made it is no longer the Church that is acting but a philanthropic society or individual. The mission of the Church is not to improve or educate a world lying in the Wicked One, under the wrath and curse of God, but, as its name imports, to bear such testimony to the saving power of Jesus Christ as the Holy Ghost shall be able to use to the *calling out* of men and women from that world into the kingdom of God. Between the Church and the World there has been fixed a great gulf, which no man can bridge, as witness New Testament language concerning them. The one is "in Christ," "Children of God," the other "lying in the Wicked One," "Children of their father the Devil."

Or take the commission of our Master to His disciples and note where teaching comes in. "Go ye into all the world and proclaim (as a herald who summons assemblies) the gospel; making disciples of all peoples, baptising them—and teaching them," not the peoples surely, but the newly made disciples, "to observe all things." So has Christ placed it, so must we observe it.

Now since the terms of the N. T. are used with relevance to the nature of the thing they express it must be sufficiently evident that ~~ἐκ~~ in no way represents *ἐκκλησία*. The latter is applied to the Body

of Christ because it expresses something distinctive about it, the former for no reason at all, or only for the very weakest of reasons. What led to its acceptance, whether its use by Rome or by the heathen, should have caused its unhesitating rejection.

Having thus shown cause against the use of 教 as the distinctive appellation of the Church we may now endeavour to discover a substitute. As the first step we note that *ἐκκλησία* is derived from the verb *καλεω*, to call, to summon, the prefix meaning out of, from among. In the N. T. both words occur frequently, and are rendered usually, the former by 呼, 招 or 召, the latter by 出. In 1 Peter ii. 9. both words occur (*τοῦ ἐκ σκότους ὑμᾶς καλέσαντος*), and in Mr. John's version appear as 召爾出幽暗, in the Pekin as 召你們出黑暗. Thus we are furnished with an accurate translation of the word; the church is the 召出來的會, a phrase which suggests two of its terms as equivalent to *ἐκκλησία*, i. e. 教會. (Cf. also Matt. ii. 15.)

But, it may be asked, to what purpose is all this? Throughout China we are known as the 耶穌教, and reasonably so, for in all our accredited standards, scriptures and literature of every description, and in treaties between this and other countries, Protestantism is so designated. Missionaries are called 教師 or 士, and church members 教友. How can these be changed now that they are so extensively used? To such objections it is replied that the error is doing and has already done much mischief, and the longer the false and dishonouring term is retained the more it will do. The sooner it is altered in our Bibles, the sooner will it pass out of our literature and conversation. True, its eradication will be no light work, but the difficulty should be no deterrent if we are convinced of the necessity for the change. In great things as in small 君子過則勿憚改.

A few words as to combinations. The whole term 耶穌教 is unfortunate, wherever found, and 耶穌召 would be no improvement—the use of the neutral 會, however, would be at once practicable and free from objection. The absurdity and ambiguity of 教師 have often been noticed on other grounds, on those we have been considering there is further and even stronger objection. But 召師 is a more reasonable and scriptural name for the evangelist than is 教師, for to a large extent it describes his *διακονίαν*, even as 牧師 describes that of the pastor. In Gal. i. 6. Paul speaks of himself as *ὁ καλεῶν*, “the caller,” and for this 召師 appears to be a very fair equivalent. And so 召友, “the called one” (*ὁ κλητός*, Rom. viii. 28.) describes the man whom God has called out of darkness into His marvellous light, and describes him graphically and exclusively.

Taught a man may be by any society, into one only can he be called. 傳教 does not, of course, represent any form of ἐκκλησία in the N. T., and those who use it in reply to queries as to their work in China would hardly care to translate it "proclaiming the church." Nor does 教訓, against which a strong protest must be entered in such passages as 1 Thess. ii. 16. λαλεων is to utter, without regard to the utterance, to speak, without regard to the speech. Moreover, the aorist infinitive is used, and thus the idea of teaching is absolutely precluded. (Cf. Trench. Synonyms. §lxxvi.)

H.

Translation of the Nü Len Nü (女論語).

Written by Sōng Zah-chao 宋若昭.

BY MRS. A. S. PARKER.

DMONG the biographies of the Dong dynasty is found the following account of Sōng Zah-chao.

Sōng Zah-chao, a native of Pe-chen, was of a noted family. Her father, Fan, was a fine scholar. He had five daughters—Zah-hwo, Zah-chao, Zah-lên, Zah-hien and Zah-sin, who were all intelligent and learned. The writings of Zah-chao were very deep and clear. She, not willing to marry, longed for literary fame. Zah-hwo wrote out the "Words for Women," and Zah-chao very lucidly explained them.

During the reign of Teh-chong (the title of whose reign was Chen-nüön,) the revenue officer of Lu-lōng, Li Bao-chen, made known her abilities to the Emperor, who invited her to enter the forbidden palace. He examined her as to her abilities in writing essays and discoursing upon the classics and history. This she did to his approbation, and whenever the Emperor and his officers together matched poetry, the five sisters were with them, and often upon them was conferred the prize. The sisters all received imperial favors, but only Zah-chao was allowed to dwell in the palace. She did not desire to gain the Emperor's love, but took upon her vows after the pattern of Dzao Ta-ku. The Emperor praised her purpose, and styled her a "female scholar," and gave her an office, that of governing the Dzang-kōng, and the control of all the students in the palace, which office is the same as the outside Zang-sz-tên (high school). She taught the sons and daughters of the Emperor, they treating her in all respects as a teacher, and calling her the "Teacher of the Palace." She lived through five reigns—Teh, Zhen, Hien, Moh and Kin. During the time of the last Pao-lih (reign title) she died and was honored with the title of Liang Kweh Fu Zhen.

The Preface to Words for Women.

Ta-ku said, "I am the wife of a righteous man and a daughter of a good family. I know something of the four virtues and also understand books. During my hours of rest from work I took up the study of the character as a recreation. In reading of those who possessed the nine shines (or whose excellencies over-shadow nine generations) I praised them, of those possessing the three virtues I loved them." What a pity that those coming after have not followed in their footsteps; because of this I write out this book called Lên Nũ (Words and Discourses). It is filled with words of warning and instruction for girls. If they follow these words they can become righteous women. Do not allow people merely to praise *ancient women*!

Chapter I.—REGULATING THE CONDUCT.

All girls must first learn to regulate the conduct. To regulate the conduct it is of the greatest importance to be clean and virtuous. If clean, the body is free from all defilement, if virtuous, then reflecting glory. In walking do not turn the head, nor in talking poke out your lips. When sitting do not shake the knees, nor when standing flirt the skirts. If happy you must not loudly laugh, nor when angry must you storm. Whether indoors or out the males and females must not mingle. Do not peep out from behind the screen, nor go out into the outer court; but should you go out you certainly must screen your face; if you do peep out you must hide your body. You must have no communication with men not of your own family. With women who are not good and virtuous do not associate. Properly regulate the conduct and you may then be considered a woman.

Chapter II.—WOMAN'S WORK.

It is necessary that all girls should learn how to do woman's work. In weaving the flax and twisting the silk the coarse and fine must not be put together. The loom and the reel must not be hurriedly worked. In caring for the silk worms and cooking the cocoons, early and late must they be watched over. Gather the mulberry leaves and those of the wild mulberry. Watch the rains and anticipate the winds. If they become dirty and wet, change their place; if cold, warm them. Select the leaves for them to eat and give them a sufficient quantity.

Select the silk for the warp and woof, enough for one bolt of cloth. That for the gauzes put on the reed, that for the finer cloth (when finished) in the tube. The silk and cloth arrange and weave regularly and smoothly. Some of the cloth sell, and some use

yourself for the making of your shoes and stockings. The use of the needle, thread and floss, mending and patching, all these hundred little things you must understand.

If you are able to follow these words, then the cold may come but your clothes will not be in a delapidated condition, and your family will not suffer from poverty. Do not learn of lazy women, who from youth have been luckless, careless. They, having no interest in women's affairs, make no plans for the spring and winter, their needle work is exceedingly coarse, thus causing others to condemn. On marrying they disgrace their own families, their clothes all torn and pulled from one side to cover up the other, causing men to point the finger of scorn, and being the laughing stock of the neighborhood. I entreat you girls to heed all these words.

Chapter III.—LEARN ETIQUETTE.

All girls must know the rules of etiquette. Should female guests arrive, properly arrange the seats and adjust your clothing, move about lightly and with a slow step, draw your hands up to your body and speak in a low voice. Go out to the hall door to receive your guests, enquire as to their health and remark concerning the weather, having each inquiry in its proper order and time. In answering questions be very attentive, speaking in a low voice and using nice words. Make ready the tea. Receive your guests as they come, and escort them as they go. Do not learn of those who have no regard for their social position, who either treat their guests too familiarly or else with contempt.

If you go out to visit another family you must understand what a woman's duties are. After having received the proffered tea, immediately tell the reason of your visit. Having spoken your errand rise, and again and again bid them good-bye. If the hostess is very pressing and urges you to remain and eat, and if you are given wine, merely touch it to your lips. When eating do not cross the chop-sticks, (to get an abundance) refuse the cup and plate. The more polite is the hostess the more must you refuse.

Do not learn of those who call for the tea and gulp down the vinegar, drink to excess, become crazed and cause others to hate them, they not having yet returned to their home causing others shame. Most of your time must be spent at home, seldom going out on the street. When you meet strangers hang your head. Do not learn of those who have no idea of time, running all about the village talking of this one and that, thus searching for themselves a bad name, and making others in anger curse them, bringing disgrace upon the family name and complicating their parents, so lacking in

morals that others laugh at them. Such a person is not equal to the dog or rat. Do not learn of them lest you disgrace yourself.

Chapter IV.—EARLY RISING.

All girls must be regular in their habits. At the fifth watch the cock crows, then rise and put on your robes, bathe your hands and rinse your mouth, comb and twist up your hair but not with *great* care. Gather the wood and light the fire, going early down to the kitchen, scour out the boiler and wash out the water-pot, boil the water and make the tea. According to the family, be lavish or frugal. Taste the food, that it may be properly prepared. Make ready the vegetables, having the beans well cooked and the ginger finely powdered, putting in the sugar, salt and flavors at the proper time. Place the bowls and plates in their places, each for its proper meal. There are three meals a day, have them in their proper times. By getting up very early in the morning all these things may be accomplished. Do not learn of the lazy women who take no thought, sleeping from twilight until dawn. When the sun is high in the sky they have not yet left their beds. When rising, it being already late, ashamed and flurried, there is no time for combing and washing, they rush into the kitchen, their faces unclean and their hands and feet moving hither and thither not knowing what to do, and they have not sufficient time in which to cook the rice and tea.

There are other kinds of persons who are continually tasting for themselves the food not yet cooked, stealing a portion and hiding it. Reports of these evil habits leak out among the neighbors and bring shame upon their father and mother, causing others to speak evil of them. Is not that a disgrace?

Chapter V.—SERVING THE FATHER AND MOTHER.

Girls while at home should reverence their fathers and mothers. Every morning after rising early, first go and ask after their health. If they are cold make a fire to warm them, if hot fan them, if hungry bring them food, if thirsty give them to drink. If your father and mother rebuke you, you must not show anger, but approach them and listen, constantly keeping it in mind, and if you have done what is wrong, repent of your errors and follow the right. Take not your parents' words as common words, but obey their teaching and do not be obstinate. If there is that which you do not understand do not fear to ask. If your parents are old, continually pity and be anxious for them, mending their shoes and stockings and making them new clothing continually. The whole

year round respect and care for them. Should they become sick, do not leave their bed-side nor loosen the girdle of your clothing. When giving them their gruel and medicine taste it first yourself. Pray to the gods to give them health, but if unfortunately they die, then your grief must enter your very marrow and you must mourn with sore lamentation. There is no end to the obligation you are under to your parents and you must not forget it. Dress them in their burial clothes and put on your own mourning dress, put them in their graves and set out the feast before it, and worship them in the family hall. On the coming anniversaries of their death you must weep bloody tears.

Do not learn to be disobedient, not having respect for your parents, they but speaking one word (in reproof) allowing your anger to rise; continually begging for your marriage dowry and quarrelling with your sisters as to who shall have the larger portion; if your parents die, talking of their faults and shortcomings, searching for their possessions and yet not caring to mourn for them. This kind of a woman is like the dog, pig or wolf.

Chapter VI.—SERVING YOUR PARENTS-IN-LAW.

Your father and mother-in-law are the rulers of your husband's home. Having entered their door you have become a bride, therefore care for and sustain them as you would your own parents. Respect your father-in-law but look not upon his person nor dare to follow him about or converse with him. If he has any commands listen to his instructions. If your mother-in-law is sitting you must stand, if she gives a command immediately do as she bids. Rise early and open the doors and do not disturb others. Sprinkle and sweep the floor of the halls and wash out the towels. The tooth powder and soap with the water of the proper temperature take to them, then leave them and stand outside the door until they have bathed. Having once greeted them, leave them. Place out the tea-tray with the spoons and chop-sticks in their proper places, also the fragrant tea and hot water, and then carefully and respectfully pass to them that which they desire. The rice must be well cooked, and the meat tender. The teeth of old people are always very poor. The tea and soup must not be too weak. If it is very late at night and you wish to retire, bid them "good night" and then you may go to your own room. Be this your daily custom, both morning and evening. You will thus be an example to others of the family and men will call you a righteous wife. Do not learn of those who are obstreperous and wicked, easily stirred up to anger toward their elders and always complaining about their own troubles. If they are called they do not come. If their

parents-in-law are hungry or cold they have no care. Such a woman will be called a wicked wife, whom neither heaven nor earth can tolerate. Thunder and lightning in anger will strike and then there will be no place for repentance.

Chapter VII.—SERVING THE HUSBAND.

After a girl has married, her husband is to her the nearest of all relations. The affinity of the former life is consummated by the marriage in the present life. Look upon your husband as lord and love him truly. If the husband is strong and the wife weak and yielding, then there will be peace and love between them. Be at peace with all the family, treating them with the same respect you would your guests. If your husband speaks, bend your ear and attentively listen. If he does that which is wrong, continually remonstrate and entreat. Do not be like those stupid wives who stir up strife only to have it come back upon themselves. If your husband goes out, remember the distance he has to travel, and if at evening he has not yet returned, anxiously look for him, keeping for him a light, and warm food, and wait until he knocks at the door. Do not learn of those lazy wives who go to rest before their husbands return.

If your husband is sick, all the day you must with an anxious heart think of ways to serve him and send for medicines. Go everywhere praying to the gods and using every means to heal him, that his life may be prolonged. Do not learn of those foolish wives who grieve not at all. If your husband is provoked do not you become angry, merely step back and yield, repress your anger and speak in a low voice. Do not learn of termigants who are continually scolding.

The coarse silks and fine cloths press and make up, and do not allow your husband to suffer from the cold. Be economical with the daily allowance of food and tea, but do not allow the family to suffer from hunger and thirst and become thin and poor.

Together in joy, also in sorrow; together in riches, in poverty not divided. After dying, together in the same tomb; while living, together under the same blanket. If you are able to follow these words then there will be harmony as that of the guitar in accompanying the organ. The virtue of such a woman will be known abroad.

Chapter VIII.—INSTRUCTING THE CHILDREN.

In nearly all families there are children; as they are growing up they should step by step be taught. The responsibility of this instruction is in the hands of the mother. When it is time for the boys to enter school, employ a teacher to instruct them in the rules of etiquette

and propriety, to read poetry and write verse. Have reverence for the teacher, giving him his salary. After the girls have entered the inner department they should seldom go outside. If they are commanded to come, they must come, if ordered to go, they must go, if intractable in the least matter you should severely reprimand them. Early and late diligently teaching them to be careful in all their work, in sweeping the floor, in lighting the incense sticks and in weaving and spinning. Teach them how they must act before strangers, having passed the tea to slowly retire. Do not be foolishly indulgent and doting, or they will cry and be cross. Do not allow them to be rude or they will become frivolous and disrespectful. Do not allow them to sing wicked songs for fear they will become immoral and unclean. Do not allow them to go abroad for fear they will fall into sin. I see many in this day who are not able to govern their families. The boys do not understand books, and you hear them chattering, quarrelling, drinking, singing bad songs and dancing, caring nothing for the rulers nor for their own family. The girls do not know the rules of propriety and are boisterous in their talk and not able to distinguish between good and bad, neither do they know the use of the needle, thus shaming their kindred and disgracing their father and mother. Having such a child is like bringing up a pig or rat.

Chapter IX.—HOUSE-KEEPING.

In house-keeping women should be very economical and diligent. If diligent the family will prosper, if lazy the family will decline. If economical the family will become rich, if wasteful the family will be made poor. No girl should be lazy. In all the affairs of life diligence is of the most importance. The affairs of the year are planned in the spring; those of the day in the morning. Take up the dust-pan and broom, sprinkle and sweep up the dust, taking it up with great care, having all things clean and well arranged and pleasing to the eye that the whole hours may be bright and cheery. Do not be dirty and filthy, disgracing the home.

If you have those who are cultivating and planting your fields do not be sharp and exacting with them. Cook the soup and prepare the rice, continually passing it to them and do not be dilatory and slow, thus causing them to do poor work. Choose out the chaff and poor rice to give to the animals you are rearing, calling them in and telling them out, looking over and counting them carefully and searching for the missing, not allowing any to be lost or scattered about among the neighbors to trouble them. If your husband have money and rice, keep a strict account of what is gathered and what is used. If he has wine and food, be careful

in using and allow none to be wasted. When guests come do not stealthily partake of these. Great riches come by luck, but small wealth from diligence. Of corn, hemp, beans and wheat have an abundance stored and binned, and your jars and bowls filled with oil, salt, pepper and beans. Have droves and flocks of pigs, chickens, ducks and geese, so that on the great days of the year you will not be crowded with work. You may then set out your wines and broth and all will have their fill, the husband and wife will be happy, laughing for joy.

Chapter X.—HOW TO TREAT GUESTS.

Nearly all families at times receive guests. Make clean and pure the tea-pot and wine pitcher, scour bright the table and have all in perfect readiness, then when people come, set out the broth and tea and then retire to the back of the hall and listen to your husband's words, and when in consultation speak in a low voice. Kill a chicken and make the soup, having the fine condiments evenly mixed, the greens and vegetables well set out and the tea and wine fragrant. In thus doing your family will gain favor. If the reddening sun is sinking behind the hills, press the guest to tarry, then light the candles and place them on the stands and put the seats in their places.

Have ready the pillow, mat and curtains, spread out the blanket and comfort, that he may be warm and comfortable. In the morning when you meet him and he is about to leave, be careful to offer him the wine, and still urge him to stay. Your husband will be pleased that you know how to attend to the affairs of the family, and your guest will also praise you for your knowledge. Do not learn of those who know nothing of how to attend to their guests. If visitors come, there is no tea, they are busy and flurried and know not what to do. If the husband detains the guest, the wife becomes angry, she has chop-sticks but no spoons, salt but no vinegar, she slaps the boys and scolds the girls who are quarrelling over a taste here and a bite there. The husband is made ashamed and the guest is insulted and angry.

If there is a guest at the door and no man in the house, send a servant into the hall to enquire from whence he came, and if he has important business, to ask his name. If it is necessary for you to see him, then go to him, but if not, retire and send him tea; you must not be lacking in any politeness. Remember his name and enquire clearly as to his business, wait until your husband's return and inform him. I exhort those that follow me to go according to the rules of etiquette.

Chapter XI.—AMIABILITY.

A wife should understand how to govern a family. Peace is of the greatest value, and reverence for elders the most noble. If your uncles in anger scold, it must be to you as though they had not spoken (you must not get angry). All the relatives of the family, the sons and nephews you should love, neither talk about their sins nor quarrel over their shortcomings. None of the misdeeds of the family should be heard outside. Be very polite to your surrounding neighbors, calling and receiving calls. If they come to drink a cup of tea, laugh and talk with them. Speak that which is proper to speak, and do that which is proper to do, but idle tales allow not to enter your doors. Do not learn of those silly wives who make no inquiries as to the source of tales. Vulgar words and unclean sayings offend the pure and virtuous. I exhort you girls to weigh the past and think of the future.

Chapter XII.—OBSERVE CHASTITY.

The names of ancient righteous women who possessed the nine shines and the three virtues are inscribed upon tablets in the temple and are handed down to the present day. Those following them should learn of them, not considering it too difficult. The first is faithfulness in widows, the second chastity in virgins.

Women in the inner department must not go out beyond the woman's court. If there are guests at the door do not let out your voice. Do not talk secretly nor listen to bad stories. Do not go about in the twilight but take a lantern. It is not proper for women to go out in the dark. If in one matter you have sinned, then in all you are not guiltless.

The marriage tie is a hard knot and more binding than a thousand of gold, but should you be unfortunate and your husband in the midst of life be called away, you must for three years wear mourning for him, and with a determined will and fixed heart have constant care for the family and his property. Keep his grave always in order and diligently teach the children; then both the living and the dead will be praised.

This book of discourses is a guide for women, and if those who come after follow them, their womanly virtues will shine forth. The young must not forget nor fail to understand them. If you follow these instructions you will gain unending happiness.

*In what Lines of Action can our three Missions most effectively prosecute their work in Union?**

BY REV. N. J. PHUMB.

THERE is great significance in the fact that when Jesus prayed for His disciples, he prayed that "they might be one even as He and the father were one," and when we reflect that this prayer was also for all His followers throughout all the ages, and then see the envyings, the jealousies and dissensions which exist among the Churches claiming to compose the body of Christ, we are obliged to admit that this petition is still far from fulfillment.

The true Church of Christ is essentially a unit, and can no more be separated into parts without harm than the body can. St. Paul plainly declares that we are all members of one body, working together for mutual edification, for the strengthening and building up of the body of Christ. As we study the words and deeds of our blessed Master and His immediate followers, who were most intimate with all His plans and purposes in the founding of His Church, we fail to discover the slightest ground for the separations and divisions which have sprung up, and it can hardly be maintained that these are *essential* to the success of Christ's cause in the world. That the sects of Christendom, which have become so widely separated and marked by such clearly diverging lines, are so by permission and not by Christ's direction is, I think, undeniable.

Furthermore, it can easily be shown by an examination of the various creeds upon which the Churches claim to be founded, that the differences generally consist of externals and non-essentials. And that they are much less now, both in spirit and in reality, than they were a score of years ago we have every reason to believe.

When we take up and compare the views of the two great theologians—Arminius and Calvin—and their expounders, we find only a very few points of vital difference, and these are generally ignored or passed quietly by in practice. When the great champions come into close conflict, waving their battle axes, each expecting to demolish the other, they often lose their handles and come out of the bloodless affray with no harm done to either party. In the *verbum theologicum* there is often an immense amount of hair splitting; and strenuous efforts are made to discover the wide gulf between them, but when the disputants come together in the prayer or experience meeting their differences vanish into air. When assembled in our

* Read before the Foochow Missionary Union, Dec. 20, 1888.

monthly Concert for Prayer for Missions round this wide world, who can tell by the prayer offered which brother is a Church of England, Congregationalist or Methodist.

With all the differences in external forms of worship and doctrines, we find ourselves to be all one in Christ Jesus when touched and warmed by divine love, with one God and Father, one Christ and Savior, in whom we all trust for salvation, and whom we all unite in recommending to others.

I remember in my early years, although a Methodist and attached to the Methodist Church as every good Methodist should be, I liked to attend the Presbyterian Church when I could, the pastor preached such earnest evangelical sermons. On one Sabbath he announced that, by request, he would preach a series of doctrinal sermons. These I regularly attended, and listened attentively to his strong setting forth of the creed of his Church, but after these were over I continued to listen with no less interest than before to his earnest and eloquent sermons of full and free salvation through repentance and faith in the Lord Jesus Christ.

In the mission field, with the strong forces of Satan set in solid phalanx against us, we find very little room for theological discussions, and we ought to be united in spirit and as nearly as possible in practice. I know it does not come within the scope of this paper to discuss organic unity of our Churches, but you will certainly agree with me that there must be a strong spiritual unity to enable us to co-operate in *any* lines of action. It may not be *relevant* to the subject proposed, but we cannot but see how the two things verge upon and lap over each other, and how true spiritual unity must result in the joining of forces against the common enemy. We see this in the numerous inter-Church organizations in our own lands, such as the Young Men's Christian Association, the National and International Missionary Organizations, the Woman's Christian Temperance Union, &c. When the Churches become roused by some overpowering and mighty impulse in conflict with the forces of evil, then they join forces and rally all their united legions to push on to victory.

This is unity of action in some respects, and why should there not be more of it? I think the Churches are growing nearer and nearer to this united earnest work for Christ.

We are told by geologists that the diversified surface of this globe is smoothened than it was ages ago, that the hill tops are being washed down to fill up the valleys, that the sea is giving way to the uprising of the land, and that it is possible that with the lapse of ages, this earth may again become one smooth round ball.

So we have reason to believe that in the spiritual world the lines of divergence are growing less with each successive age; and under the power and influence of the Holy Spirit the tendency is in the direction of closer sympathy and more intimate relations, both in belief and action.

Are we not preparing ourselves for that blessed home, where we shall live together for ever, where we shall breathe the same air, bask in the same sunshine and unitedly worship the same Savior around the same golden throne? Then why should we continue to work so far apart and know so little about each other's struggles, trials and conflicts, and learn so little from each other's experience in the great battle field of life? When we have gained the better land, where will then be our minor differences of faith and practice or our own peculiar Church organizations to which we now cling with such pertinacity? If we are to have work to do in heaven as it is reasonable to expect will be the case, will God there allow us to raise up our own little standards and build up our own organizations as we are permitted to do here? Why can we not learn more of the heavenly methods and practice them on earth as a fitting preparation for dwelling and working together there?

While it may be necessary, in view of human short-sightedness and inability to see eye to eye, to keep up separate Church organizations, even in mission fields (some of them at least,) it seems to me that all the economy possible should be practised both of men and means, especially while there are so many places which have not the gospel and while so many more workers are needed. If we can, by a closer union of Church work, present a more united front to the heathen world, and if we can, by working together in a number of lines of Church work, prevent the extreme separation of the native Churches in China, such as has obtained in Western lands, and if we can, by joint publication of Christian books, reduce them to a price within the reach of our Christians, and if we can so economize our work and workers that we shall be able to send some of them into the regions beyond. I feel that we ought to do it, even though it be at the sacrifice of denominational pride and individual preference. (See page 160.)

This leads me to the more practicable part of my subject and direct reply to the question proposed, noticing briefly the points in which we are in accord and those in which I think we may and ought to be.

1.—It is to my mind very fortunate for our work that we are able to use a common translation of a common Bible with the same terms for God and Spirit. Those of us who remember the early days

of hot discussion and personal alienation and the permanent separation into parties likely to result, can fully appreciate the present harmony and good feeling which prevails. Fortunately those days of heat and extreme party views have passed for ever away, and we may congratulate ourselves on the good results to our work which we have enjoyed for years past.

The present harmony in the use of the Bible, both in the classical and colloquial, ought to be most carefully preserved, and anything like disharmony strenuously avoided. Personal and individual preferences should not be allowed to interfere with that which has proven satisfactory and worked well for years.

It is of the utmost consequence to our work and the future peace and harmony of these three native Churches which we are raising up here in this land, to preserve uniformity of practice.

There should, I believe, be some uniform style adopted, in which the scriptures are to be published, which the Chinese will recognize and respect as our sacred classics.

There may be some danger of bringing the word of God into disrepute, in our efforts to issue it in all kinds of shapes and forms. It is a question worthy of consideration whether it is better that a man should not have a portion of the Bible at all, than that he should have such a portion in such a style as to create in him only disgust and prejudice against it.

I believe the three missions should agree upon some uniform style of presenting the word of God to this people.

There is sufficient room for *variety* in the line of tracts and leaflets. We ought to be careful how we issue the word of God, and we should treat it with respect ourselves if we would have others respect it, especially the literary and intelligent classes of the Chinese.

With a common Bible in the hands of our people we have a solid basis upon which to build up a strong, harmonious, and may we not hope, in time a united native Church with "one Lord, one faith and one baptism"? May God grant it.

2.—The next point in which we seem to be nearing a union and which appears to me to be not only reasonable but feasible, is in the matter of Church hymnology.

I believe the day may not be far distant when our Churches will be using a common hymn book, and this will depend largely if not entirely upon ourselves. These Churches are as clay in our hands, and in many respects may be molded as we may desire if we commence in time. If we make a special effort and join hands in this matter, a strong influence will be exerted in this direction.

Next to the Bible there is nothing in which we can be drawn nearer together than in our hymns of praise to God.

The use of the same hymn book in all the Churches would have a strong tendency to bring the native Churches into a closer and more sympathetic relation to each other. With different hymn-books, with different arrangement and different hymns, a member from another Church coming in feels like a stranger in a strange land, and this strangeness tends to further separation and less social intercourse.

Differences in nationality, tastes and ears may be a hindrance to our use of the same *tunes*, but we must remember that these differences do not prevail among the natives, for whom we are working and not for ourselves, and if we make a strong effort to reach uniformity in Church music, it will be easy to extend the same to our native Christians.

It is, however, a matter of much greater importance that we practice uniformity in the use of our hymns, as they contain so much of our theology and form so large a share in the instruction imparted to this people.

Whatever other differences there may be among us, of taste and practice, we have no such difference in our theology as will prevent our using the same hymns in singing the praise of God.

A common hymn-book would certainly prove a strong bond of union among the native Churches and enable them to present a more solid front to the heathen.

It would be one more chain to bind them together and make them feel that they are truly brethren. It would warm the hearts and strengthen the faith of these native Christians to come together often, uniting their voices in singing the same hymns, and there would be added one more link to the conclusive evidence that they are truly one in Christ Jesus. As far as possible we ought to avoid appearance of divisions into sects, and be able to say and prove by indubitable evidence that while having different names we are one in faith and practice. Then the matter of economy is one which ought not to be overlooked. The expense of issuing small editions of separate hymn-books for each mission is not a small item in carrying on our work, and makes the cost far beyond what it would be if large editions or stereotype plate editions could be furnished alike for all the missions. We are all anxious to have our Churches reach a self-supporting basis, and one of the most satisfactory steps in this direction is to enable them to purchase their book at cost price, and the nearer we can bring them to this by lowering the cost of publication the better.

3.—A common church paper is, I think, another line of action in which we may heartily co-operate with prospect of much good as the result.

Happily the Fohkien Church Advocate has thus far afforded in a good degree a common means of communication for the three missions, but I think it might be made more so. This may be done by the appointment of associate editors or editorial correspondents from each mission, who would make special efforts to collect interesting information and valuable articles for its columns. It has recently been proposed to enlarge this paper and increase the number of departments, so as to make it more suited to the needs of all, both within and without the Church, and if the three missions were to take hold of it in earnest and push the subscriptions, I think the paper might be made entirely self-supporting. Enlargement would increase the price somewhat, but if the subscriptions could be doubled or trebled this would be justifiable. In this as in everything else the motto, "in union there is strength" holds good.

The *Wang Kwok Kung Pao*, edited by Dr. Allen, which accomplished such a grand work, was obliged at length to succumb from lack of support.

It was edited and published by one man. It is intended that this paper shall represent no one man nor no one denomination, but represent the Church of Christ in the Fohkien province and as much further as its influence can be made to extend.

It now reaches out on the North to Shanghai and Hankow, and in the South to Amoy, Swatow and Formosa. (Forty copies to Amoy, 70 to Taiwanfoo and over 30 to Swatow).

This will give you some idea of what is being and what may be done by united effort in this direction. It is a grand field, and I ask your careful consideration of it.

4.—In the general tract work and publication of Christian literature there is also broad scope for union effort.

At the present time there is nothing of more pressing importance to our work than the preparation of good Christian books representing the fundamental doctrines of the Church of Christ upon which we all agree.

There is a very urgent call in this direction, but very little is being done, because we all have our hands full and perhaps because of the lack of funds. It seems to me that by unity of effort and the division of labor much time could be saved and given to this work. The existence in Shanghai, Peking and Hankow of Union Tract Societies which are in active and successful operation suggests what might be done here.

There is one advantage in this kind of work that it is not necessarily confined to the missionaries. At each port there are some earnest Christian young men, whose services may be availed of, who will take an interest in collecting funds, doing the clerical work, &c. In my correspondence with the North-China Tract Society the secretary happens as often to be connected with the Customs or Consular Service as with a missionary society.

If the three missions here could unite in such a work and secure the co-operation of all others who are interested in the success of the Gospel, and organize a society for publishing evangelical and undenominational Christian literature, we cannot tell how much good might be done.

5.—The next and perhaps the most important work of all in which we can unite is in the training of young men for the ministry. There is no department in which there would be a greater economy of time and means than in this. The teaching in such work must necessarily be done largely by the foreign missionary, whose time is costly, and any economy which can be made should be carefully planned for.

For the proper preparation of men for the ministry we should have good buildings with all the necessary appliances, dormitory, library, maps, &c. For the accomplishment of this a large amount of funds is needed, and each society finds itself lacking in means for such an enterprise, but by a union of effort it would cost neither one very much. If such an institution was founded with a full and thorough course of study graded in classes as similar institutions are at home, with a well-trained teacher as professor from each of the missions, what well-drilled and thoroughly prepared men might be sent out into the ministry.

Instead of three small struggling schools we might have one good, strong one, worthy of the name. A Union Theological Seminary is neither a novelty nor to my mind an impossibility. It is no argument against this to say that each church at home has its own denominational school of theology. There the churches are strong and men can afford to pay well for their education, but here it is not so. The young men who seek to enter our halls of instruction are usually men of limited means, and we want to give them a thorough education as cheaply as possible. Then if the churches *there* pull away from each other and squander their means by supporting dwarf institutions, we want to take higher ground here.

But aside from the economic effect I consider the moral influence of such a union institution is of the greatest possible importance. This would prove the strongest lever we could lay hold of to pry

out and keep out the wedges which are constantly being driven in to separate us. In our instructions and associations, in our prayers and counsel with the young men we could show as in no other way that we are really one in spirit and in doctrine; and as they go forth, to preach the gospel they can testify from their own observation and experience how these missionaries "dwell together in unity," how they believe in the same God and Father and trust in the same Savior for salvation.

Would not this be a stronger demonstration than we could give in any other way of the oneness of the Church of Christ?

Trained as these students would be, each in part by all the instructors, they would carry with them a blending of all important truths as represented by eminent ministers of the different denominations, instead of being shut up to any one-sided and narrow view of Christian doctrine, and may we not believe they would become stronger and more independent thinkers, as well as more fully rounded gospel preachers than they otherwise would? Truth is one and should be examined and carefully considered from many different points of observation.

What I have said in regard to theological training is equally applicable to all other departments of education. The economy of time and labor is greater in this perhaps than in any other line of co-operative work.

7.—In order to facilitate the more complete execution of any or all of the above suggestions, I believe it would be well to have prepared and published (in Chinese) a statement of the fundamental doctrines of Christianity in which we all agree.

In our public and private preaching and instructions we should lay stress on the vital doctrines of Christianity, keeping out of sight as far as possible the peculiar characteristics and non-essentials which pertain to our Home Church organizations. We have neither time nor strength to spend on these.

As a further suggestion in regard to preaching I think it would be well for us to exchange pulpits frequently and encourage our native pastors to the same.

This would promote the mutual acquaintance and friendship of this brotherhood of Christ, which would result in greater sympathy and more earnest desire for each other's welfare.

The statement made the other day by a native pastor that he and his brethren had spent a set time in prayer for the Church of another denomination, was very suggestive of what might be done in all the Churches.

Union prayer-meetings among the natives ought to be encouraged. By meeting together and speaking of their trials and triumphs

and joining their voices in prayer for each other, they would be drawn together by a closer bond of union and sympathy and prevent that feeling of jealousy which so naturally springs up from lack of acquaintance and misunderstanding.

It would also, I think, be a good idea to exchange and co-operate in our work of street preaching at our chapels.

It may become a little monotonous to some of us to preach night after night and day after day in the same chapels, and where, as in some cases, we get regular hearers, a fresh presentation from another hand would arouse new interest and strengthen and impress upon them the fact that while belonging to different Church organizations and different nationalities we are moved by the one all-controlling desire for their salvation.

In Western lands, where Christianity has grown up with their growth and developed with their development, and where the reasons for the division into sects are fully understood, less harm is likely to come from it than here in the face of heathendom, where we should stand as nearly united as possible. They see us preaching and professing faith in the same Christ, but separating widely in our practice, and they do not understand it.

My strong feeling is that our radical differences should be toned down and softened as much as possible, instead of being intensified and strengthened.

I think we will find by examination that our differences are less in our faith than our forms, *i.e.*, our methods of Church government, worship, &c.

I am well aware that many objections can be raised to some or all of the above suggestions, and in their practical execution we shall doubtless meet with real obstacles. Some difficulties may also arise from our relation to our respective societies, but I believe that there are no such obstacles as cannot be overcome by faith, prayer and perseverance, and if the great advantages of such co-operation and the vast and far reaching importance of this matter were clearly laid before the Home Missionary Boards doubtless all hindrances could easily be swept aside.

I am not enthusiastic enough to suppose that in *all* these lines of action we could readily or easily unite, but I do fully believe in the principle of co-operation, as far it can be done advantageously, and that if our hearts are drawn closer together and closer to God and we cry mightily to Him for help he will shower upon us and our work such blessings as we have never before received. On the day of Pentecost the disciples, composing the infant Church from which all our churches have sprung, were all with one accord in one place,

and as the result of their united petitions God's mighty power was wonderfully manifested in the conversion of souls, and may it not be the lack of perfect accord, either as among ourselves or as exhibited to the world, which hinders the great success of our work?

This co-operation, I am aware, will need a thorough preparation of heart, and if we find in ourselves any unwillingness to walk in the way we are convinced is right, let us plead with God to make us willing in the day of His power, lest we be found placing hindrances in the way of Christ's cause. For the sake of suffering dying humanity, for the sake of these millions who are dwelling in darkness, for the sake of these infant Churches whose power we wish to strengthen, for the sake of Christ who came from heaven to redeem these precious souls, can we not as denominations or as individuals afford to sacrifice a few insignificant things that greater good may follow?

May God help us to see the right and enable us to follow it.

The Missionaries and the Mandarins.

RE-READING Rev. Timothy Richard's paper on "The Political Status of Missionaries and Native Christians in China," *Recorder*, March, 1885, and the letter from members of the Evangelical Alliance in China to the foreign ambassadors at Peking, *Recorder*, May, 1885, suggests the inquiry, in view of the recent savage riot at Chinkiang, whether our legal rights as missionaries, especially in the interior, are any more intelligible or satisfactory to ourselves or to the mandarins than they were four years ago. It is true an imperial decree of toleration was issued in the spring of 1886. But to what extent has it been published? In the autumn of the same year, in Chekiang, the now retiring governor, We, issued a most excellent proclamation clearly implying the treaty right of missionaries to reside anywhere in the province. It was posted in Hangchow, Shaohing and Ningpo; but in a number of districts where there are chapels, the local mandarins failed to post it. A copy, brought with us to Huchow, has more than once been a terror to evil doers during the past two years,—no local proclamations having been issued, and the people being more or less agitated at times by anonymous placards and slanderous charges made by the speakers who at stated times in temples or elsewhere give public lectures on moral and industrial matters.

While, in reliance on God, and following precedent, missionaries are going forward renting or making perpetual leases inland and evangelizing, in many places without serious trouble, in other places

not without steady opposition and repeated insult from officials and gentry, yet sooner or later the matter must be sifted and settled. For, though our work is spiritual, the powers that be are ordained of God, and we ought to have definite political relations not to be ignored. At this juncture, when the views and policy of the young Emperor are taking shape and the anti-foreign party in the government is bold, ought not this matter to be made a special subject of petition to God in all the missionary prayer meetings in China and a theme of serious consultation on the part of all the older missionaries?

Much of the Chinese dislike of Protestant missionaries is directly traceable to the mistaken methods of Roman Catholic priests. For example, many well-meaning scholars believe and charge that foreigners extract the eyes and vitals of the dead converts, which are used for medical or chemical purposes. Some intelligent Chinese maintain that this suspicion arises from the practice of extreme unction, when the foreign priest, in the privacy of the sick chamber, anoints the eyes, ears, nostrils, mouth, palms, feet and reins of the dying. And the literati are also persuaded that the foreigners use occult magical arts, when they read the accounts in the *Sheng Sin Pao* and other Zi-kawei publications, of miracles wrought in China by priests with "holy water." Then, too, the enforced celibacy of the priests awakens the suspicion of every official who knows the very intimate relation which priests hold to woman in the confessional, a relation which must be maintained, so the Roman Catholic books say, or the soul be eternally condemned. And the paramount allegiance which the Romanist owes to the Pope over the civil ruler, whenever the priest so commands, is so well known to the better-informed class of mandarins that even they suspect that all missionaries may be the political agents of foreign powers. This jealous suspicion is confirmed by the pomp and spectacular display of the Roman Catholic worship which dazzles the natives with admiration of the foreigners' wealth and power.

Therefore, while giving many of the Jesuits full credit for sincerity, zeal and devotion, we ought to make very clear to officials and scholars that there is a sharp contrast between Roman Catholicism and New Testament Christianity; that Protestants have no objection to the once-proposed regular official inspection of all their chapels, hospitals and methods of work and worship; that the Protestant missionaries do not claim civil rank and hold no allegiance to the Pope, a professed teacher of religion who is continually meddling in the political affairs of other nations than his own; that the Protestant missionaries take pains to teach the converts as citizens to obey only the laws of China; and that the aims and methods of Biblical Christianity are spiritual rather than ecclesiastical, moral and not political,

though tending to the well-being of the state no less than of the family and individual, in harmony with each of the five human relations so justly exalted by the Chinese. It is not bigotry, it is simple justice to desire on the part of the ambassadors and the Chinese government such an inquiry as shall, in the words of Mr. Richard, "free Protestants of charges which are only true of Romanists." This inquiry, thoroughly made and published, would be a long step toward defining and settling the rights or privileges of missionaries and would lessen the antagonism which too often exists between them and the most patriotic and educated natives.

"Remember the Sabbath Day to keep it holy."

IT is a good thing for us, as missionaries, to consider carefully how we spend our Sundays on the sea, and remember that, as God's children, we are never off duty, and that we must serve Him with our whole hearts, just as much on sea as on land.

We are set as lights in the world, and how bright do you think the missionary's light shines, who reads Ruskin's works on Sunday? How is God's day observed by another missionary, who is wrapped up the greater part of the day in the *Century Magazine*, or by another reading Mark Twain? It must grieve the Holy Spirit sorely to see us on the day set apart for His worship and the welfare of our souls, engaging in the affairs of this world and being given to levity in reading humorous books. Now even when we are not sea-sick on board everyone is well aware of that peculiar *ennui* and inability to apply one's mind to anything and hence the tendency to something light. But although possessed by this feeling, we honor God all the more by withstanding temptation and by keeping His day holy.

Moreover, Christians cannot deplore too deeply all unnecessary Sunday travelling on the river and on house-boats by missionaries; and that, too, by some men whom we honor for their earnestness and godliness. It is no justification to say that their conscience does not reproach them; the fact is, they are doing harm to the cause of Christ by offending the consciences of not a few of their brethren, and are giving the outside world an opportunity to sneer at Christian inconsistency, which they do not fail to improve.

God will not bless us in our work when we so lightly esteem His commandment, the obligation to which is perpetual, and which we who profess to honor God have no more right to set aside than any other commandment of the decalogue.

Many may think the writer straightlaced and too strict,—one of the extremists, as some are wont to say in this matter. But the

writer gives the authority for this, that each one may think and pray over it. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, *not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words*: Then shalt thou delight thyself in the Lord." (Isaiah lviii. 13 and 14).

For the sake of our example before the outside world who ignore too readily God's commandments, and for the sake of the native Christians, let us be careful not to dishonor God's day. If we are negligent in this duty the native Church will be far more so, and we know that nothing blights Christianity more than a godless Sabbath. It is the Lord's day and we have got to keep it holy; and the keeping of it is a proof of our love, for Christ says, "If ye love me, keep my commandments."

CO-WORKER.

Another Phonography.

A RECENT *Recorder* presented a scheme for phonographic representation of the Chinese language. A tract has been prepared and shows for it a sphere of use more important than mere reporting. It is desirable that such a scheme should very adequately serve an evangelistic purpose and be capable of rapid use as a reporting system. Without any opportunity to claim distinction as a reporter of English, as all my attempts with Pitman, Munson and the like ignominiously failed, I yet venture to offer my system as perhaps having the following advantages over any other schemes yet offered in the *Recorder*:—

1.—The initial strokes are all written downward, except those for S and Y. The finals, most of which are half strokes, follow the initial on the right, generally, but most of them may be reversely written to the left when advantageous.

2.—Thus the order of writing may conform to Chinese usage.

3.—This arrangement of strokes facilitates phrasing to a considerable degree for rapid reporting.

4.—Each initial, when not followed by a final, represents a word ending in the vowel u, except 'hs, which may represent the characters *hsü*. Many finals naturally stand for complete words, e. g., *ä*, an, *üu*, ou, ao, etc. Certain others can be easily so understood, e. g., uai for *wai*, uei for *wei*, ia for *ya*, ê for *erh*, üeh for *yüeh*, uo for *wo*, etc.

The final sounds are divided into single and double, under the titles *tan-yin* and *shuang-yin*. The illustrative page gives sufficient exhibition of the manner of using the scheme. For printing, tones can be represented in the usual Chinese method, so also points. Thus the scheme is duly presented:—

*Chinese Methodist Episcopal Mission of
California Conference.*

BY MRS. S. L. BALDWIN.

THE report for year 1887-88 of our Mission work for the Chinese in the bounds of the California Conference has come to me through the kindness of its superintendent, the Rev. F. J. Masters, and it seems very fitting that it should be brought to the notice of our Church in general. A few extracts from the report will give some idea of the work, its results and needs. In 1868 this work was commenced by the Rev. Dr. Otis Gibson, he being appointed by our Missionary Board. Dr. Gibson had given ten years to our work in Foochow, China, and was well fitted for the heroic task before him. For fifteen years he labored for the uplifting of the Chinese on the Pacific Coast amid such difficulties as are not easy to conceive in a Christian land. Persecution, libels, threats to his life, dangers such as he never knew in China, crowded upon and around him here. The windows of his home were broken, and his character libeled, one newspaper giving itself specially to this work. He was burnt in effigy in the presence of the Mayor of San Francisco, that official looking smilingly on. When at one time, as a free American citizen, he entered the California Hall of Legislature, a hoodlum member moved that he be expelled from the House, because "he was the most obnoxious man to their anti-Chinese party on the Pacific coast." At one time for weeks, when he went from his home, his wife felt no assurance that he would return alive, so frequent were the threats against his life.

Fifteen years of such burden-bearing told upon even this grand hero, and in 1884 he was prostrated by paralysis, and to-day he lies in this condition patiently waiting his call home.

At the Conference of 1885 the Rev. F. J. Masters, who had spent nine years in Mission work in South China, and so could speak the Cantonese dialect, was appointed to succeed Dr. Gibson. Since the Mission was established upward of 3,500 Chinese and 300 Japanese have received instruction in our schools. The Japanese work was established as a separate branch in 1886, and the Rev. M. C. Harris, formerly of our Japan Mission, put in charge of it. Over 300 Chinese and Japanese have been baptized and admitted into the Methodist Church.

FIELD OF WORK.

Fortunately there are some favorable influences that some of the Chinese come in contact with, and which save us from utter contempt as a people. "Many employed in families see the inner and better side of American life. They are touched by the kind treatment they receive, and are impressed by the purity, comfort and domestic felicity of our happy American homes."

The work includes evening-schools, Sunday-schools, Sunday services and street preaching, with distribution of tracts and other Christian literature. A union service has been held every Sunday afternoon on Waverly Street, near the temple of the "Queen of Heaven." These services have been kept up for two years with unabated interest. A choir of Chinese sing Gospel hymns while the crowd gathers; prayer is then offered, and preaching in Chinese follows by two or three missionaries in turn. There has been no opposition except from drunken white men. The work prospers in San Francisco, Oakland, Sacramento, and even in San Jose, where a year ago, without doubt through incendiarism, all the homes of the Chinese were burned to the ground, and the poor people left homeless and penniless. No punishment or redress was secured.

The spiritual tone of the Church and the steady, consistent lives of our members throughout the circuit give us great comfort and encouragement. The Chinese may be hard to win, "but when they do yield they stand like a rock." Our members are wonderfully liberal according to their means. The Missionary collection is always popular among them. They take it up without any solicitation on the part of the pastor. They give sometimes beyond their means, but with grateful hearts, to the great Missionary Society that sent them the Gospel. The touching words of one brother are worthy of record: "I will give to a Society that thought I was worth saving." Notwithstanding the removal of some of our best givers we have received \$320 for Missions, the largest collection ever taken up by us. The total contributions for the year by these, in the main, poor working people were \$1,551.69. This includes gifts to our Parent Board, \$320; to the Woman's Missionary Society, for the support of girls in the Home, \$278; and to almost all our general Church interests as well as their own Christian work; and last, but not least, \$55.25 toward the erection of a chapel in Koo Tseng, China.

"The Woman's Missionary Society of the Pacific Coast" also has a most satisfactory part in this report. Through the faithful efforts of Mrs. L. P. Williams, its president, and her helpful Christian sisters, much good work has been accomplished by the

organization of branches in a number of places; and several of the Churches are supporting girls, of whom there have been 33 in the Home during the year. One of the most pressing needs is for a Church or chapel right in Chinatown. Mr. Masters well says: "We shall never be in a condition to reach the masses until we have a Church in the heart of Chinatown—a Church as accessible to the Chinese youths as the sing-song hells, the theatres and the dens of vice. If 300 Chinese will stand to hear the Gospel for an hour in the open, windy street, we can expect as many to hear us preach while sitting in a comfortable Church. Will not some Christian brother or sister who reads this think over it, pray about it, and somehow bring this needed Church to pass? More teachers are needed in the Sabbath and other schools.

Now, in conclusion, will you not, my Christian reader, bear with me a little longer, and even to a word of exhortation? Chinatown is one of the "sights" of San Francisco. There is not a den in Chinatown which the officials cannot clean up when they choose so to do. There are no people in the world more amenable to law than the Chinese; but it has never suited the political purposes of the anti-Chinese party to have Chinatown cleaned up—the few places that need cleaning. These are expressly kept to be exhibited to Eastern visitors by detectives employed by the anti-Chinese leagues of San Francisco—"to educate Eastern sentiment against the Chinese." So it is the regular thing for all manner of visitors, ministers and laymen, to pay these same detectives \$5 a day to take them through Chinatown, innocently believing the statement that it is unsafe to go without such a guide. There are places in San Francisco where not only a detective, but a few policemen, would be necessary to protect the Eastern visitor; but they are not in Chinatown, and the men are of what we call "our own people," and are voters—therefore never on exhibition! Now, if our Eastern visitors really want to see how low and vile humanity can be, they can see more vileness and immorality in one hour of gas-light in said places than in a whole week in Chinatown, but let them not forget for a moment, while their souls sicken at the scene, that these men are voters, and so safe from all "Exclusion Bills."—*The Christian Advocate*, N. Y.

Historical Landmarks of Macao.

BY REV. J. G. THOMSON, M.D.

[Concluded from page 86.]

1875. May 31st. The typhoon of this date was only less severe than that of the year previous, and much damage was done. The Governor's residence was partially destroyed, and the steamer *Poyang*, on its way to Macao, foundered off the Nine Islands, with loss of some 124 lives, including Capt. Carroll and subordinate officers, and some 100 Chinese as passengers. About 150 junks were also overturned, and hundreds of smaller craft destroyed.

1877. May. The old graves of St. Paul's ruin were removed, chiefly to the new San Miguel cemetery.

1879. May 9th. Ex-President U. S. Grant and wife, Lieut.-Col. F. D. Grant and Jno. Russell Young, Esq., afterwards U. S. Minister to China, visited Macao in the U. S. S. *Ashuelot*, tarrying two days.

The Portuguese population numbered 4,476; other European nationalities, 78.

His Ex. Joaquim José da Graça was appointed Governor and Plenipotentiary in China, Japan and Siam.

1879-80. *Planta de Macao, levantada e desenhada por Demetrio Cinatti*, the latest, largest and most accurate *plan* of Macao, which took some two years in making, by Mr. Cinatti, an officer of the navy.

1880. June. "Festejos celebrados em Hongkong por ocasião do Tricentenário do Príncipe dos Poetas Portuguezes, Luiz de Camoens." Where it was stated that there already existed 86 versions of the *Lusiad* of Camoens in 17 different languages.

1881. The Mohammedan Mosque, by Dona Maria Fort, was appropriated for that worship.

1882. The Police Barracks adjoining the "Flora" Garden were constructed.

October 31st. The birthday of Dom Luiz I. was made the occasion of unusual display.

1883. April. Sr. Thomaz de Souza Roza was inaugurated Governor. One important act of his rule was the purchase of Camoens' Garden for \$35,000, thus converting it into a public garden.

May. The *Macaense*, in an elaborate article about the public expenditure of Macao, says: "Out of \$482,000, spent yearly here and in Timor, the army and navy absorb 58 %, while public works get only 1 %, and public instruction 1 %, the remaining balance being punctually remitted to Lisbon."

1884. March 2nd. The *Yotsai*, steamer, *en route* from Hongkong to Macao, was blown up, and 7 foreigners and 13 Chinese lost their lives.

March 21st. "C. Aml. Lespes and E. Fournier, Capt. of frigate," visit Macao.

July 9th. The Cable to Hongkong, laid by the *Sherard Osborne*, steamer, was opened.

November. The Gambling Monopoly was disposed of by the government for three years at \$353,000 per annum.

November 13th. O Exmo. e Rvmo. Sr. D. Antonio Joaquim de Medeiros, Bishop of Macao, arrived. He had been in 1870 a Professor in St. Joseph's College.

December. Protestant Mission Work was reopened by the American Presbyterian Mission of Canton.

1885. May 27th. Antonio Alexandrino de Mello, "Baron do Cercal" and Consul for Brazil, France, Italy and Belgium, died at Macao.

August 8th. The Fantan Farm was let for one year for \$130,000.

The Government granted \$15,500 for the erection of the Church of St. Lazarus, that of the Chinese Christians.

October 28th. The Weising Lottery was let for \$3,000 a month, to be increased to \$20,833 when the lottery shall be discontinued at Canton.

December 13th. The Pak-kop Lottery was sold at Macao for \$40,000 per annum. This form of gambling is imitated by the Chinese from the Portuguese; the tickets consist of the first 80 or 120 characters of the millenary classic, cut on small blocks, and are called "pigeon tickets," from the custom of dispatching a carrier pigeon to announce the result of the drawing.

1886. January 14th. The priests of St. Joseph's College bring suit for libel, in the Supreme Court of Macao, against the editor of the *Independente*.

June 23rd. The 'Padroado Question' was settled by a Concordat between the Portuguese Government and the Vatican, which places the Portuguese Missions at Malacca and Singapore under the Bishop of Macao, who will also have ecclesiastical jurisdiction over the important province of Kwangtung, including the adjacent islands, of which the most important is that of Hainan.—*Chinese Recorder*, March, 1887.

July. The Macao Cement and Brick Works, having leased the larger part of Green Island from the Bishop, began operations. Some 250 men employed on the buildings.

August 6th. Col. of Engineers, Firmino José da Costa, arrived on the Portuguese gunboat *Rio Lima*, and on the following day, on the Leal Senado, was inaugurated Governor.

Sir Robert Hart, Inspector-General of C. I. M. Customs, visits Macao as Chinese Plenipotentiary in the negotiations for the conclusion of a treaty between China and Portugal.

September 28th. The P. R. D. Carlos School for teaching the Portuguese language to Chinese youths, was inaugurated.

1887. February. Rev. Francis Xavier da Silva, canon of the Cathedral died, upwards of eighty years of age.

March 12th. On the reception of a telegram, announcing the assassination of the Gov. of Timor by the natives, Col. Garcia, Col.-Comdt. at Macao, was appointed Governor, and left with a military force to restore order. The instigators were afterwards sent to Macao for punishment.

March 21st. The Prince of Beira, grandson of Dom Louis I., King of Portugal, was born, and a three days' celebration, from the 23rd to the 25th, was proclaimed at Macao. On the 23rd there was the Te Deum in the Cathedral and a reception at the Governor's Palace in the evening, with illumination of the city, and on the 24th a telegram of congratulation was sent to the King.

April 2nd. The "Lappa Customs," consisting of the Malow Chow and Chienshan stations and three sub-stations, were opened to the collection of tariff by the C. I. M. Customs.

June 21st. In honor of Queen Victoria's Jubilee, flags were flying at all the government buildings and forts and consulates during the day, and the British Vice-Consul despatched a congratulatory telegram at 11 a.m., which, reaching Buckingham Palace before day-break, a reply dated London, 21st June, 8.10 a.m.—2 hours and 50 minutes *before despatched* from Macao—was received as follows: 'Vice-Consul, Macao. The Queen's sincere thanks for your congratulations. Ponsonby.' A grand Jubilee Ball was held on the 7th of December following.

Sir Robert Hart issues a proclamation at the new Custom House at Kung-pak, off Macao, notifying Chinese traders that Commissioner Farago will be in charge of the office and issue detailed regulations. He will collect duty and *lekin* on opium and levies on ordinary goods coming and going from Hongkong and Macao at a fixed tariff rate. This is a new departure in the history of Chinese official administration, and perhaps the first time that a foreign official in Chinese employ has issued an important public notice in his capacity of Chinese high officer. *China Mail*, June 23, 1887.

June 27th. Sr. A. F. da Costa, the new Gov. of Timor, accompanied by his Sec., Sr. Krusse, left Macao for Timor.

July 2nd. The Fantan monopoly was put up at auction, and there was a brisk contest between about ten Chinese competitors, each of whom had to make a deposit of \$10,000 for the privilege to bid. It was finally knocked down to the old Farmer for \$134,000, being \$9,100 over the price of last year. The Hongkong syndicate offered \$134,000, and have for several years tried to get the farm.

August 15th. Seven Chinese prisoners escaped from the gaol at Monte Fort.

September 3rd. A Chinese fleet of nine gunboats entered the port of Macao with His Ex. Governor of Canton on one. Landing at the Barra wharf, he proceeded to Government House to visit the Governor of Macao. He was accompanied by a large number of mandarins, braves, &c. It was the first visit of a Chinese official of such rank for perhaps 50 years.

October 10th. H. R. H. Prince Devawongsee Varoprakar, with three younger Princes and suite, arrived at Macao.

October 16th. Queen Dona Maria Pia's birthday was honored by a salute, music, &c.

October 31st. The celebration of the birthday of H. M. King Dom. Luiz I., with a Levée at the Government House and a Ball in the evening. A British gunboat paid a visit to Macao, as usual, on this occasion.

November 4th. A severe encounter took place between police and pirates at Taipa.

November 8th-9th. Great crowds of several nationalities go to the celebration of the Queen's Jubilee at Hongkong.

November 18th. Rumors were prevalent of a blockade of Macao by the gunboats of the Viceroy of Canton, due probably to his known opposition to the treaty under negotiation and his desire to complicate the present delicate situation. The promises of violence were such that some of the Chinese are said to have removed.

November 25th. A Treaty of Amity and Commerce was signed at Peking between China and Portugal. Since 1537 the Portuguese have occupied Macao, once or twice theirs by conquest; if not by cession as a reward for services against the piratical hordes of Heungshan, whose blockade of Canton they raised; or long possession, it is so after 350 years by Treaty. By the payment of a rental at first in presents to the Emperor every third year, and since 1582 annually of 500 taels till 1849, the Portuguese were undisturbed in their possession. The Chinese at first only entered with provisions, retiring at night-fall; and themselves threw up a

barrier in 1573 across the isthmus against any inroad of the Macaense into Heungshan. In 1691 it was resolved that no other Chinese than those whose names were inscribed on the registers of the Senate should remain, the rest had orders, by proclamation, to leave the city within three days, the refractory to be handed over to the mandarins as vagabonds. No more than 90 coolies, selected by three petty police officers, were suffered to stay.

In 1749 the Senate obtained the consent of the mandarins that only 70 workmen in wood and bricklayers, ten butchers, four blacksmiths and 100 coolies should live in the town; and to prevent them from fixing themselves in the place, the Senate published an order that no house-owner should either let or sell his house to a Chinese, expecting by this measure many of them would evacuate the place. Other expedients were also tried for the same purpose, but all proved ineffectual. At length Governor General Menezes granted permission in 1793 for the inhabitants to let their houses to the Chinese. While singularly enough in 1849, when the Chinese were determined on leaving for Whampoa and threatened confiscation of property of those who refused to leave, Governor Amaral, finding many were leaving, threatened the confiscation of the property of those who left. A reference to the census would show how constant has been the increase in the Chinese population, now above twelve to one of the Portuguese population, and the disposition they show to possess themselves by purchase of the territory under the Portuguese flag has been marked.

During these centuries the Portuguese have made attempts to secure themselves in their rights, but with little advance, as the Chinese would at once threaten to cut off their supplies as soon as they showed a refractory spirit; till the valorous Amaral sacrificed himself and forced the conquest of the peninsula. Much was gained and China in various ways acknowledged Portuguese rights, as by levying duty on goods from Macao, constant lack of mention of Macao as a Chinese port in treaties and such papers, in not preventing export of coolies, &c., and not less in the treaty of 1862 negotiated and signed under the eyes of the Imperial government but unratified through "bad faith" largely it would seem, revealing China's purpose in later years to resume her lost suzerainty on beginning to feel her own power among the nations. Had Macao then, as in 1888, admitted the Customs, the result might have been different.

Coming to the ratified treaty of 1888, we note the negotiations began at Macao in August, 1886, between Sir Robert Hart and the Governor of Macao; and were thence transferred to Lisbon, where March 26th, 1887, a Protocol was signed by representatives of

Portugal and China, by which Macao was ceded to Portugal, and agreed to co-operate in collecting the opium revenue for China.

On June 28th, His Ex. Thomaz de S. Roza, Envoy Extraordinary and Minister Plenipotentiary, after a brilliant musical entertainment given by the Governor of Macao in his honor on the 25th, left in company with Secretary Sr. B. Pindella and Sr. I. C. Pessoa for Peking.

On the 7th of July the Cortes agreed to the new treaty, and on the 1st of December it was signed at Peking in 54 Articles.

On the 19th of January, His Ex. Sr. Roza left Macao, under a salute from the forts, and proceeding North was the Portuguese representative in the exchange of the ratified copies of the Treaty at Tientsin on the 28th of April, 1888.

Correspondence.

THE OLIVE.

DEAR "RECORDER:"—The four questions asked by Mr. Perkins in the *Recorder* for January may call out more direct and satisfactory replies than I can give, but in the meantime I venture the following information, which may prove new to some of your readers. I think the olive of Southern Europe (*Olea Europæa*), which I suppose to be the same as, or similar to, that of Syria, is not found in China. W. M. Thompson says in regard to the olive of Syria: "It delights to insinuate its roots into the clefts of the rocks and crevices of this flinty marl, and from thence it draws its richest stores of oil." (*Land and the Book*, vol. i., page 70).

It is probable, therefore, that it would flourish in a semi-tropical region possessing calcareous soil.

If the questions had been in reference to the Chinese olive, they could be easily and directly answered.

The Chinese olive is called either 橄 or 欖, according to Williams' Dictionary, but in the vicinity of Swatow it is known by a name which combines the two characters, 橄欖.

This tree is propagated by planting the seed, and in its natural state will produce fruit; but if grafted when about five years old, the fruit will be better and the quantity will be greater, the tree beginning to bear about three years after grafting. Some of the trees in the region of Swatow are supposed to be three hundred years old, but the only positive statement that I have been able to obtain is that some of the oldest men say of certain trees that "When we were boys, these trees looked just as they do now." The trunks attain a diameter of more than two feet, and at a distance the trees resemble large, wide spreading oaks. Some of them produce annually

from 500 to 2,000 catties of fruit. There are several varieties, four or five being considered superior to all the others. The flowers appear in the fourth month, and it is said that the fruit attains its full size in fifteen days after it has set. It is fully ripe in the ninth month, but is used at any time after it is fully grown. It is eaten raw, boiled in water, pickled in salt or prepared with sugar. It is sold in the markets at from fourteen to thirty cash per catty, according to the season of the year. By special care some of the fruit can be kept fresh until the trees flower again.

The Chinese seem universally fond of the fruit, but my own experience has led me to look upon it as an article of food that I can easily dispense with. The tree flourishes in the Kwantung and Fohkien provinces, beyond which, neither my observation nor information in regard to it extend.

Yours truly,

S. B. PARTEIDGE.

SWATOW, 2nd March, 1889.

ANNUAL MEETING OF THE AMERICAN
BOARD, SHANSI MISSION.

OUR mission has voted to hold the annual meeting during the Chinese holidays, when there is little opportunity for work. The first session was held in Fenchou-fu, January 27th, 1889, when the mission listened to the annual sermon from the topic: "Paul a model missionary." The sessions continued four days, and were marked with interest and hopefulness. The station reports, covering a period of eight months, showed steady progress in every department of

the work, and that the present condition of the work is especially interesting and hopeful.

Large and well behaved audiences have attended the services, and not a few have expressed an interest in the doctrine. About a dozen families have given up their false gods, and very many more are *going to do so* when they have a "convenient season." The opening of a boarding school at Taiku is an interesting step forward in the work. The large attendance at street and domestic chapel services, the frequent calls from natives of all classes, the unusually large number of women who have visited our homes, and the kind treatment we have received always and everywhere, mark a gratifying and growing friendliness on the part of the public.

Rev. W. L. Stimson, whose health has failed rapidly during the past summer, will return to America in the early spring for a period of needed rest and recreation, having been strongly advised by Dr. Edwards not to remain another summer in Shansi.

FRANCIS M. PRICE, *Secretary.*

CHINESE DRESS.

DEAR SIR:—In the January number of the *Recorder* you mention that Dr. Baldwin, in discussing the question of Chinese dress, quotes "Mr. Burns' acknowledgment after twelve years of experiment that it was a failure." If this be so, we are only surprised at the inconsistency. Mr. Burns, we understand, not only wore the dress, but in a letter to a friend, written after he was in Foochow, he expressed his gratification that

the members of the China Inland Mission were going to adopt the native dress. And not long before Mr. Burns' death he met a missionary in North China, who had just put on the Chinese dress, and at once expressed the pleasure it gave him to see his friend using the native dress, and advised him not to be induced to leave it off until at least some years had elapsed, so as to give it a fair trial, and then Mr. Burns felt confident he would always wear it. The apparent contradiction between this account of Mr. Burns' views and Dr. Baldwin's may perhaps be explained. Mr. Burns had a reputation for strict truthfulness and consistency in word and deed. This, on the one hand, would compel him to practise what he acknowledged, and on the other would lead him to the recognition of truth on both sides of a question. He would candidly speak of the advantages and disadvantages of wearing the Chinese and foreign dress. He might admit that the Chinese dress did not prevent all opposition or reviling, did not open all doors, and even that it did not secure all the advantage he anticipated it would, and yet he might—and as he wore the Chinese dress to the end of his life—doubtless he did believe that on the whole it was most advantageous to wear it. This explanation seems to agree with the statement of Dr. Baldwin on the one hand, and the character and practice of Mr. Burns on the other.

I remain,

Yours sincerely,

FRANCIS H. JAMES.

CHINANFOO, March 1st, 1889.

DEAR SIR:—In the *Recorder* of December last a wish is expressed for more items of everyday missionary news. Perhaps the following may therefore be of interest:—

In November, 1887, I paid a visit to T'ung Ch'wan Fu, in Sz Ch'wan, hoping at a future time to rent a house for mission work. Some months after I received a letter from a man there, offering me a house, and in September, 1888, I paid another visit. After some demur the man drew back, refusing to rent to me, unless I obtained a proclamation from the mandarin, saying that he would be free from molestation; this I could not ask for, as the people were all along very friendly, and eventually I rented a smaller one of a Mahommedan. Shortly after I paid a visit to Chungking, and returned to T'ung Ch'wan and remained there about a fortnight. The yamen officials were very civil so far as I had anything to do with them, and came to enquire who my landlord was, for how much I had rented the house, and what I intended doing in it, as they said they were compelled to inform the officials at Chentu of my movements. I replied to all their questions, and we parted on apparently good terms, *neither officials or people objecting*. I returned to Hanchung, and in sixteen days afterwards my teacher, who had helped me to rent the house, also left the city, and then there was still no difficulty, but on January 26th I received a letter from the Hsien mandarin at T'ung Ch'wan, written under *his seal*, the substance of which I enclose, also copy of original in Chinese.

This letter purposes to forward the commands of the Governor-General of Sz Ch'wan and accuses me of breaking the law. If this be the case, is it not probable that other missionaries in the interior may soon be similarly accused, inasmuch as I have carefully abstained from any attempt at new lines of action, but have simply followed the advice and action of members of the C. I. M., who have had longer experience than any others of work in these inland parts.

It becomes a very serious thing for all concerned as well as a difficult matter for me personally to know how to act. If this authority can close T'ung Ch'wan, the same may close every city in the province; yet within the last year or so Pao Ning, Pa Cheo, Lui Fu, Kia Ting and Wan Hsien have been opened and are being occupied without objection. At present I am simply acknowledging the letter and saying it shall have my attention and taking steps to consult with others of more experience before making any more.

I would much like to know whether we in the interior are all law breakers and can at any time be reported to our Consuls as such; if so, what is meant by the 12th article of the Treaty of Tientsin? It would be interesting and helpful to scattered workers to learn if any of your readers have ever met with a similar experience and with what result.

I am,
Dear Sir,
Yours respectfully,
R. J. DAVIDSON.

HANCHUNG, SHENSI, 30th January, 1889.

TRANSLATION.

The chief officer, Li, of San Tai Hsien, in T'ung Ch'wan Fu. This is a notice of instructions for your information. In the 11th moon of the 14th year of Kwang-si, I petitioned concerning the opening of a dispensary by a missionary in this city next spring, and in answer Field Marshal K'i and Governor Liu instruct:—

"We have considered the particulars of your petition, and having examined the contents of the International Treaty, find that, except in the open ports, it is not permitted to establish any warehouse, and that if a foreigner rents a house in the interior, he must notify the local official, who is to investigate the matter, and should it be in any way objectionable to the people, it is not to be allowed; it is also provided that should he not notify the local official, the person renting the house to him is to be punished, &c. There has never been a chapel in this city, nor have foreigners resided here, and now their audaciously coming with the object of opening a dispensary will certainly give rise to suspicions among the people. Moreover, the passport held by the said missionary has not a word of allowing him to open a dispensary in any place, nor have we received a notice from the Foreign Office permitting it, so on no account must it be allowed. You will carry our instructions to the said missionary that he may know and comply with them, besides which you will enter a charge against Mr. Gin, the person who has rented the house, presumptuous renting without notifying to his superiors, being the leading charge. Continue to manage this case in its details according to our instructions, and report from time to time. Let there be no remissness, it is of great importance. Furthermore, the Foreign Consulate must be informed of this and a reply obtained."

Our Book Table.

THE LIFE AND LETTERS OF SAMUEL WELLS WILLIAMS, LL.D., Missionary, Diplomatist, Sinologue. By his son Frederick Wells Williams. New York and London: G. P. Putnam's Sons. Knickerbocker Press, 1889.

ONE evening, late in November 1871, we were sitting by our fireside, when two guests were announced,—one a dear friend, the other a stranger, soon introduced as Dr. Williams. We had been just one year in China. The expiration of our first six months of study had found us happy in the thought that we were doing very well at the language. Alas! now we felt that we knew very little about it. But we had been a whole year in the country! Surely that was cause for rejoicing. Are missionaries one year old ever a trifle sophomore?

A common question to put to strangers in those days was: "Have you been long in China?" and during a pause in the conversation we addressed it to Dr. Williams. Never shall I forget the slow, simple, modest way in which he replied: "About forty years." Those three words made such an impression upon me that they marked an event in my life time. In the two years that followed we had frequent and familiar intercourse with this dear friend, and although in the volume before us they are passed over in a few pages, in our memory they are bright and long; marked by many specially happy days, made happy and helpful by his own inimitable self. To him they were very busy days, for

his dictionary was slowly and laboriously being put through the press, and near the end they were very weary ones. He telegraphed for his wife, and before the great heat of another summer was upon us, they were off for Peking, leaving the work, "which had almost cost him his life," nearly completed. How those of us who were left behind missed his genial face, and most of all, perhaps, his presence at the breakfast table. He came to us then with something of the reflection of the light of God upon his face; his weary brain rested by a night's repose, and his soul refreshed by the early morning hour of communion with his Heavenly Father. Happy were they who had the privilege of listening to his table talk. Whatever subject was under discussion, he was ever ready to enliven and instruct us, and I grew daily into the sure belief that there was nothing worth knowing that he did not know. One morning he came in from an early visit to the fish market, and so enjoyable was his description of it, that the finny friends of Isaac Walton took on a new interest henceforth. It was a good opportunity for him to tell us of the two hundred and more specimens he had sent in 1836 to the Museum of the Smithsonian Institute and the assistance they were to Agassiz. But this would have been in direct opposition to his modest nature and we only learn it from a foot-note on p. 367. The eulogy on his table

talk on p. 465 takes us back to the days when we too "listened astonished." His conversation was "of things, not people" and from his wide range of literary knowledge and his even more valuable storehouse, the experiences of his life, he set forth a feast such as only his friends can appreciate,—from having tasted. As a conversationalist he was simply perfect. There was no assumption of great learning, one marked characteristic being his humility. About this time I was introduced to another old missionary. On one occasion I had listened to his conversation with great interest when he turned to address me. Such a *coming down* as there was; a marked endeavor to adapt himself to my comprehension! There was nothing of this in Dr. Williams. One felt honored in simply listening to his conversation.

Two secrets of his greatness were his piety and his memory. "To be led by him in prayer was to go literally upward to the 'secret place.'" He was like a little child with his Father—God—his hand in His, led and strengthened by Him every day, every hour. His ability to reproduce what he had read, heard and experienced also greatly contributed towards making him the remarkable man that he was. His daughter writes (p. 470): "It was not so much his store of knowledge as the fact that his information was forever accessible, his facts never hazy, that chiefly impressed me;" and his brother refers to "his close, critical observation of every subject with which he came in contact" and his "rare powers of explanation."

We turn to his "Life and Letters" and open to look at his kindly face; the artist's work a precious gift. By the great kindness of his son and biographer, the readers of this Journal are to be given a copy of this fine engraving and will be glad to learn that the book will be for sale at the American Presbyterian Mission Press.

"Missionary, diplomatist, sinologue." The fullest, best meanings that we attach to these words present a happy comment on his life. Who better filled either of these offices? Who more perfectly represented them in combination?

That familiar incident of his mother; who, while attending a missionary meeting, wrote upon a slip of paper, "I give two of my sons," and dropped it into the collection basket; is a beautiful illustration of her character and a prophecy of his. That promise had its fulfilment in sixty-five years of missionary life; his forty-three in China, his brothers' twenty-two in Syria.

Samuel Wells, the oldest of fourteen children, was born in Utica, N. Y., September 22nd, 1812. The bottle of wine that his father set apart, "to be solemnly drank" when he was twenty-one, appeared on the table of the ship *Morrison* in the Indian Ocean, as he neared the land of his chosen life work. On October 25th, 1833, he landed at Canton; Kingqua, who became his "sponsor to the Chinese government," little thinking that he was destined to behold the face of its Emperor. Twenty-one years pass before he enters one of China's cities (p. 229), and twenty-five be-

fore even Canton is thrown open to foreigners (p. 60), and yet Dr. Williams wrote: "The work never looked otherwise than hopeful." This "reminiscence, written many years later," is most characteristic. "I did not think much about the matter of my own incompetence until I reached China, and was fairly a missionary in the field, when it came upon me very strongly and troublesomely. I learned, however, that it grew by nursing, till I was likely to have nothing else to think or muse upon, nor could I even perform my immediate duty; so it came to pass that I cried out, 'I am as inefficient as a wisp of smoking flax, as weak as water, useless and sinful; but I have something to do *now*, and can do it if I try, whatever else more remote and difficult I cannot do.' So I got myself to feel that I had not the whole Chinese language to learn, but rather a few characters then before me; not the whole nation to convert, but rather a few servants in the house to bless as I could by my presence, and show that I wished to do them good." Ah! yes, there is the mainspring of his life. Whether as missionary, diplomatist or sinologue he "*wished to do them good.*" "His single end was helping to save the heathen." "He seldom omitted an exchange of greeting" as he passed them by, from a conviction that we "ought to lose no opportunity of showing goodwill to the natives." No wonder that the fragrance of his name still "lingers in their comfortless homes." But not only did the natives love him. His valued and intimate missionary

friends, noted officials and statesmen and many others bear their loving testimony to his worth; and the entry in the diary of Hon. W. B. Reid, U. S. Minister, quoted on pp. 293-4, witnesses to the love and admiration he felt for this "most learned and habitually religious man."

But Dr. Williams could enjoy being taken for a drunken toper when sawing wood (p. 463), quite as much as the letters of commendation from the Department of State at Washington; and the squib in a Shanghai newspaper wishing "that Uncle Sam would make me a bishop—fancy Uncle Sam's *making a bishop!*—and thus put me on the shelf out of the way, as I am neither handsome nor profitable where I am;" gave him more pleasure than his gold medal from Stockholm (p. 381). His influence in the opening of Japan, on the Burlingame Mission, in settling difficult diplomatic questions with China and his many years of faithful service in the U. S. Legation at Peking, are well known; but a grander influence than all of these was that "every casual acquaintance was illumined and inspired by the briefest interview" with him. His efforts for the "toleration clause" and their results gave him greater happiness than many of his worldly honors, and he asks, "What is it that makes men honorable but the carrying out the answer to the first question in the Catechism?"

"The Middle Kingdom" and the "Syllabic Dictionary" are the work of a man who said, "I like to be driven with occupations and duties," and who had "the cheerful

faith and elastic confidence" that helped him years before to "coin the title of '*Easy Lessons in Chinese*.'" He who "while vanquishing the plague of sea-sickness found time for the only purely literary effort of his life" may have valued time all the more because he lived among a people who, he said, "spent it without conscience."

His "Middle Kingdom" originated in his lectures on China, delivered during his first visit home in 1846, and it was refused by nearly every publisher in New York. At length Wiley and Putnam undertook it, on being guaranteed by Mr. Gideon Nye against any loss. The revision of this book, thirty years later, was a seven years task of patient and painstaking, though often sadly interrupted labor costing him "twice as many hours as the original preparation," looming up "a mountain too high for me to climb." The old edition continued to be bought up to the day of the publication of the new, which was issued in October, 1883; and when the first bound copy was put into his hands, he said: "Well, I thank God for this"—"the eager eyes that lighted up his pale face as he turned over the pages of his final performance, showed a more than common joy within" (p. 460). The closing pages of his preface, as his son beautifully remarks, breathe a "fragrance of benediction on the people of China." He had "loved, as well as studied" them. "It would perhaps be hard to find in any tongue a book that can show a more honorable achievement, or that has exerted a wider and weightier influence for the good of

an alien race than "The Middle Kingdom." He enjoyed the many favorable notices of this book, but when one bitter criticism upon it was read to him, he observed, "You had better keep this carefully; some of the fault he finds is real." Such little side-lights on his character illuminate Sir Thomas Wade's reference to his "grand life; and yet so simple and quiet."

The work on his "Syllabic Dictionary" may be said to have begun the day of his landing in China; his "Easy Lessons," "Tonic Dictionary" and numerous other studies all being a helpful preparation, but not till after his removal to Peking did it really develope. There "for ten years it formed the constant occupation of his working hours whenever Legation business permitted, and opposite to him at his desk there sat always his Chinese writer or native scholar, whose time was employed in defining terms and idioms, and searching the range of his literature for illustrative sentences and authorities." Repeated preventions from going to press were the providences that enlarged it to its present size. In a letter to his brother, written in October, 1865, he says: "I am still busy on my dictionary, and am now on the syllable *shan*. This work reminds me much of my camel ride from Cairo to Gaza, a monotonous travel through a dreary sameness, relieved by a few shrubs, and sometimes a flower. Such is Chinese literature, for it is (to our taste) destitute of imagination, and making a dictionary to elucidate it is indeed a drudgery.

But so is laying a cobble pavement, and both are useful in their ways to help the traveller." Again he writes: "This dictionary is a tedious work without any refreshing passages."

No wonder! It is a quarto volume of 1,356 pages; a dictionary of 12,527 characters, every one of which, we are informed, was written by his own pen. Here indeed was scope for his rare intellectual organism, a mind "not only active, but retentive, patient as well as truthful." His skill "*in giving the fullest meaning in the fewest words*" is aptly illustrated on p. 398, and Dr. Blodget, quoted p. 399, tells us that Dr. Williams "now makes this new offering to promote every good interest of China in her intercourse with Western nations, and signifies his unabated love to the missionary work by placing the dictionary within the reach of those engaged in it at but little more than one third of its original cost." The following page tells us more definitely of this "donation," but he who gave so much, and yet did not even wish to know himself, far less to tell others, *how* much, would not wish our praise. It is fitting, however, to be thankful. Two definitions which we find in this volume may be interesting to those who care little for Chinese dictionaries. He interprets "squeezing" to be "mosquito biting on one's funds," and "the sense of instability in living in China" he compares to "sojourning in an omnibus."

After forty-three years in China, he sailed for his native land; failing eye-sight and a longing to raise

his voice in behalf of the Chinese who were there, somewhat reconciling him to "this solemn turning point" in his career. "In this day of parting and farewell, it was the missionary, not the scholar or diplomatist who was leaving his chosen field" (p. 420). He had come and gone, but he was still *our missionary*.

He went home to work, however, not to rest, and soon occupied the chair of Chinese language and literature at Yale University, albeit though he says, "at first without a cushion!"

Of course he wrote against the Chinese Immigration Bill of 1879, "the needlessness, unwisdom and ridiculousness" of it, and perhaps largely through his influence it was vetoed by President Hayes. His life now, as ever, was a very busy one; the revision of "The Middle Kingdom" and many other interests fully occupying his time; but after "the light of the household went out in Mrs. Williams' death, January 26th, 1881," "his hold on life visibly weakened." His health had always been remarkably good, not accidentally so however, as he wisely cared for it. One serious accident had befallen him in China. When nearly sixty he had climbed a cherry tree to get some blossoms for a little girl, and a branch giving way, he had fallen, breaking a collar bone. Though picked up partly insensible he had "insisted upon presenting the flowers before being taken to his room." In the same quiet manner he submitted to a broken arm and other injuries in 1882, from a fall on an icy pavement (which event-

nated two years later in his death,) when "the serene strength of his character came out like a mighty fortress from which obscuring forests had been cut away." (p. 480) He had learned before to be content with other dispensations, he said; now he was learning what they meant for him.

A few days after writing thus to his brother, "while leading family prayers in the morning, he suddenly lost the power of utterance," and though he partially recovered it, this was the beginning of the end. There is something beautifully pathetic in the description of his last employment; "cutting the pages of new books in the University Library" and insisting "upon finishing his daily modicum of volumes." On Friday evening, Feb. 16th, 1884, after a day of unconsciousness, came "the departure in perfect peace, which he had often longed for; the fit ending to a singularly peaceful life."

On his seventieth birthday he had

prayed, "Dear Lord, keep with me to the end." It had been abundantly answered. More than twenty years before, in a crowded street in Tientsin, he had exclaimed to a dear friend in the words of Ps. xvii. 15. Now he had *awaked—satisfied*.

We have purposely dwelt upon the missionary side of his character, but we hope many of our readers will enjoy for themselves this eminently satisfactory volume. We close regretfully the record of this noble life.

[We are happy to announce that we have received from his son an autobiographical paper on Dr. Williams' life, which will appear with the engraving in a future issue of the *Recorder*. It is very interesting historically, and dwells upon many items not touched upon in the above article.—*PUBLISHER Recorder.*]

DR. MACDONALD, late of National Church of Scotland, Ichang, who left China on account of failing health, November 30, 1888, reports himself as having arrived in Melbourne, January 13th, 1889, much improved in health.

PUBLISHERS' NOTICE.

WE are very sorry to have to announce that Dr. Gulick does not feel able to continue to edit the *Recorder*, and so retires from the office which he has filled with so much acceptance. We are sure we do but voice the sentiments of our readers (and their number has considerably increased since he undertook the editorship) when we tender him the hearty thanks of all, and an assurance of sincere appreciation of his generous efforts. His pen, which is that of a ready writer, will certainly be much missed, though

we venture the hope that his communications will not entirely cease.

After all, however, the magazine will be much such as our missionary friends choose to make it. May we not bespeak for it an increased interest on the part of all,—a practical interest that shall manifest itself in items of news and missionary work, and articles the outgrowth of experience, or suggested by the exigencies of their missionary labors.

Address all communications, whether for publication or in regard to subscriptions, to the Presbyterian Mission Press.

Diary of Events in the Far East.

February, 1889.

16th.—By Special Edict the Empress Dowager ennobles Sir Robert Hart's ancestors to three generations.

18th.—Prince Tun, the fifth prince, brother of the late Emperor and uncle of the present Emperor, dies at Peking.—A severe and prolonged shock of earthquake experienced in Yokohama, Japan; some damage done to houses in the settlement and on the bluff.

21st.—An edict issued from the throne directing the Tsung-li Yamèn to prepare a special banquet for the Representatives of Foreign Powers, in honor of the Emperor's marriage and his assumption of the reins of government.

24th.—160 soldiers in the Toyohashi garrison, Nukawa, Japan, broke out of barracks and wrecked several houses, including some government premises.—Fire occurred on board the s.s. *Benlawers*, which burned upwards of nine hours, totally destroying 800 tons of general cargo; the ship herself being only slightly damaged.

26th.—The Jubilee Statue of H. M. Queen Victoria, presented by the Chinese

community at Singapore, is unveiled in the government house, by the governor, Sir Cecil C. Smith.—The marriage of H. M. The Emperor of China takes place.—Foundation stone of the new U. S. Consulate buildings, Shanghai, laid by Consul-General, General Kennedy.—First steamers of the season leave Shanghai for the North.

March, 1889.

3rd.—The *Poochi*, Capt. Ferlie, the first steamer to arrive at the Tientsin bund.

4th.—H. M. The Emperor of China assumes the reins of government amidst great rejoicing.—In consequence of a telegram from Wu Ta Chên, Director of the Yellow River works, the Director of the Kiangnan Arsenal, Shanghai, detached four officers for surveying and mapping service, according to the European fashion.

12th.—The Chinese newspaper of this date, in a leading article, recommends the imposition of an import duty on foreign liquors, wines, beer, &c., and on cigars, on the ground that they are no longer imported for the use of foreigners alone.

Missionary Journal.

MARRIAGE.

At Canton, February 7th, Dr. McClure, of the Canadian Presbyterian Mission, to Miss MARGARET A. BAIRD, of the Presbyterian Mission (North), Canton.

BIRTHS.

At Chinkiang, on Tuesday, January 29th, 1889, the wife of Rev. W. J. HUNNEX, American Southern Baptist Mission, of a daughter (Louise Marie.)

At Kiukiang, March 15th, the wife of CHAS. E. MOLLAND, of a daughter.

At Chefoo, February 24th, the wife of Dr. J. F. SMITH, Canadian Presbyterian Mission, of a son.

ARRIVALS.

At Shanghai, February 26th, Rev. L. N. CHAPPELL and wife, for American Southern Baptist Association.

At Shanghai, March 18th, Misses F. O. WILLSON and A. E. STEELE, for M. E. Mission, North China.

DEPARTURES.

FROM Shanghai, March 9th, Rev. F. GALPIN, wife and 5 children, of the United Methodist Free Church Mission, for Europe.

FROM Shanghai, March 18th, Rev. S. MEDHURST, wife and family, English Baptist Mission, for Europe.

FROM Shanghai, March 22nd, Miss A. J. MUSE, Methodist Episcopal Mission (South), for U. S. A.

FROM Shanghai, March 22nd, Miss GREEN, of Hankow; Miss WATSON, of Kwang-chi, for Europe.

FROM Shanghai, March 26th, Mr. T. PATON, B. and F. Bible Society, for Europe.

FROM Tientsin, March 28th, Rev. M. L. STIMSON, wife and family, A. B. C. F. M., Taiku, Shansi, for U. S. A.

